THE PEOPLE OF PAKISTAN SERIES

Pathans

QUDRATULLAH SHAHAB

THE PEOPLE OF PAKISTAN SERIES—NO. 1

PATHANS

Qudratullah Shahab

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INTRODUCTION

The North-West Frontier of Pakistan holds some of the most chequered and fascinating romances of history. Nearly two centuries before Alexander, Darius the Persian swirled round the bases of the mountains and watered valleys of this land and exercised dominion over it for a short period. Then followed the long Macedonian columns with their camels winding their way laboriously through the great gallery of range upon range, peak upon peak, hill terraced perfectly on hill which held the key to the fertile plains of what is now the Indo-Pakistan sub-continent.

A century and a half of Graeco-Bactrian sway was marked, *inter alia*, by a bewildering multitude of mintings. Aged women in some remote villages still wear necklaces stringed with ancient Greek coins while grey-bearded countrymen flaunt them on their ceremonial jackets. Coins are as innumerable as the ancient remains with carvings on stone of great beauty, and friezes of Greek singers and dancers. Cheek by jowl with the Greek carvings and temples lie the remains of Buddhist monasteries and stupas, for Buddhism, with its simplicity of doctrine, was the faith which

found an eager response in the vast multitude of humanity caught like a spider in the intricate web of Hindu Brahminical order. Naturally, its influence extended to the North-West Frontier as well and Buddhism retained its hold on this region in varying degrees till the coming of Islam in the 10th century A.D.

Islam came to the people of the North-West Frontier as a great emancipating and unifying force. It freed them as much from the harrowing inequities and disabilities interposed between man and man by the complicated cults evolved by Brahminism as from the rigid asceticism enjoined by Buddhism. Islam absorbed the numerous tribes and clans of the Frontier into a common culture and wedded them to an ideology based on high principles of equality and fraternity of mankind. Time has strengthened, not weakened, this wedlock. Today, practically all the 5,699,000 inhabitants of this region are Muslims.

After Islam, the miracle of Pakistan is that in the North-West Frontier, it has brought homogeniety where there was chaos, peace where there was endless strife, and prosperity were men used to be as poor as the scraggy rocks around them. The old distinctions between the people of the hills and the people of the plains no longer exist. Both are parts of the same social and spiritual

history. Both share a common culture. Both are inspired by the same traditions. And, above all, both are Pakistanis.

This complete social, spiritual and political unity was not the result of an overnight change. Indeed, it has its roots in history—the history of the last 200 years during which the fate of the Muslims in the entire Indo-Pakistan sub-continent swung precariously between progressive annihilation on the one hand, and perpetual political subjugation on the other. The Muslims of the Punjab and the North-West Frontier bore the full brunt of this malignant conspiracy against their independence and even their existence.

The Early History

Towards the close of the 18th century, the Sikhs had succeeded in establishing their rule over the whole of the Punjab and the North-West Frontier up to the Khyber Pass. Sikhism was, in essence, the product of a strong reaction against polytheism and rigid caste system practised by orthodox Hinduism. Under the inspiration of its founder, Guru Nanak, Sikhism promised to develop into a progressive cult. Guru Nanak was a mystic and a saint of a high order. He was greatly attracted by Islam and even travelled to Mecca to perform Haj, the traditional Muslim pilgrimage. But in the hands of his successors—the "nine Gurus" as

they are called—Sikhism broke steadily away from its spiritual premises and grew into a war-like creed which became a pliant instrument in the hands of Hindus to be used against the Muslims in the Indo-Pakistan sub-continent. This exploitation of the Sikhs to fight the Hindus' battles continued undiminished through the centuries and reached a tragic climax in 1947 when the sub-continent was partitioned into the sovereign States of India and Pakistan. Solely with the object of depriving Pakistan of the fertile Province of the Punjab, which had a Muslim majority, the Indian National Congress worked up the Sikh minority to such a feverish pitch of political misguidance that the Punjab had to pass through one of the worst blood-baths that human history records and the Province was cut into two parts, uprooting millions of Sikhs and Muslims from their homes and hearths to the common benefit of the clever Hindu.

The terrible happenings of 1947 were indeed an echo of the past. When, towards the close of the 18th century, the Sikhs established their rule over the Punjab and North-West Frontier, their slogan was—

"Kill the Muslim;
Glory be to the Guru!"

It was in fulfilment of this sense of duty to bring glory to the Guru that the Sikhs established a rule of sword on the

North-West Frontier regions which came under their sway. Rape, loot, arson and murder were the order of the day. The appearance of the Sikhs in any village of their dominion was invariably "the signal for the removal of property and valuables and even of the windows and door frames of the houses; crowds of women and children fled frightened from their houses, and the country presented the appearance of an emigration colony; as the hated host advanced, they overran the neighbourhood, pillaging and destroying whatever came within their reach and laying waste the fields." It was under this regime that the system of "Tenure of Blood", a unique form of taxation in the annals of mankind, was evolved. Under this system, the Hindu borderers in the Frontier were required to hand over a hundred Pathan heads to the Sikh rulers as yearly rent for the village lands held by them.

This reign of blood and terror was, however, not destined to continue unchallenged. The harrowing tales of the persecution of Pathans by Sikhs did not fail to stir deeply the emotions of their brethren in the plains of India and, in the twenties of the 19th century, a strong liberation movement was organized under the leadership of Syed Ahmed Brelvi and his able lieutenant, Shah Ismail. They were called Mujahids—fighters in the name of God. They faced the mighty Sikh armies in the Peshawar valley and fighting

valiantly against heavy odds, liberated a large number of villages and towns, including Peshawar itself. The struggle raged furiously till 1831 when both Syed Ahmed Brelvi and Shah Ismail fell martyrs on the battlefield. The Sikhs recaptured Peshawar and other liberated territory and recommenced their reign of terror with fresh vigour and vengeance. But the spark of revolt which the Mujahids had enkindled did not die. It only went down to smoulder fiercely under the ashes.

The Threat of Hindu Domination

After the Sikhs, the Muslims of the Indo-Pakistan sub-continent in general and those of the North-West Frontier in particular were encircled by a new peril. This was the threat of perpetual Hindu domination.

In spite of their association for nearly a thousand years, the Hindus and Muslims in the sub-continent were still separated by unbridgeable distances of faith and culture. Like oil mixed with water, they lived together and yet apart; and two distinct cultures developed cheek by jowl with a fundamentally different sense of values in life and religion. When, under the British, Hindu nationalism began to assert its consciousness, its struggle for emancipation from foreign

domination was not only directed against British rule but also, implicity, against a lurking fear of the revival of Muslim rule which had only recently ended. In spitè of the lofty ideals of Hindu-Muslim unity to which many a distinguished politician paid lip service, the basic fact remained that, at its core, the concept of Indian nationalism was synonymous with Hindu nationalism because, being in majority, a Hindu could be a Hindu first, a Hindu last and still remain a patriotic Indian; while, on the other hand, a Muslim was called upon to be an Indian first, an Indian last and to keep his faith quietly to himself. Besides, the ideal of Hindu nationalism could not always divorce itself from deep-seated and ill-concealed aspirations of Hindu Renaissance to revive the Golden Age of Chandra Gupta, the imperial glory of Asoka and the pristine culture of the Holy Vedas.

It was in 1924 that Lala Lajpat Rai, a front-rank Hindu leader of the Indian National Congress, wrote:—

> "There is one point which has been troubling me very much of late, and one which I want you to think over carefully, and that is the question of Hindu-Muslim unity. I have devoted most of my time during the last six months to the study of Muslim history and Muslim law and I am inclined to think it (Hindu-Muslim unity) is neither possible nor practi-

cable. Can a Muslim leader override the Quran? . . . I am not afraid of seven crore (Muslims) in Hindustan, but I think the seven crores of Hindustan *plus* the armed hordes of Afghanistan, Central Asia, Arabia, Mesopotamia and Turkey will be irresistible."

Again, Lala Hardyal, another Hindu leader of great influence declared thus in 1952:

> "I declare that the future of the Hindu race, of Hindustan and of the Punjab, rests on these four pillars;" (1) Hindu Sangathan,* (2) Hindu Raj,** (3) Shuddhi † of Muslims, and (4) conquest of Afghanistan and Frontiers. So long as the Hindu nation does not accomplish these four things, the safety of our children will be ever in danger, and the safety of the Hindu race will be impossible. The Hindu race has but one history, and its institutions are homogeneous. But the Musalmans and Christians are far from the confines of Hindustan, for their religions are alien and they love Persian, Arab and European institutions. Thus, just as one removes foreign matter from the eye, Shuddhi † must be made of these two religions. Afghanistan and the hilly regions of the Frontier were formerly part of India, but are at present under the domi-

*Hindu Unity **Hindu Rule †Conversion

nation of Islam. . . . Just as there is Hindu religion in Nepal, so there must be Hindu institutions in Afghanistan and the frontier territory; otherwise it is useless to win Swaraj.* For mountain tribes are always warlike and hungry. If they become our enemies, the age of Nadir Shah and Zaman Shah will begin anew. If Hindus want to protect themselves, they must conquer Afghanistan and the Frontiers and convert all the mountain tribes."

It was against this background that the human instinct of self-preservation forced the Muslims of the Indo-Pakistan sub-continent to assert their individuality as a separate nation. "We are a Nation," declared Quaid-i-Azam Mahomed Ali Jinnah, the struggling leader of 100 million Muslims, "with our own distinctive culture and civilisation, language and literature, art and architecture, names and nomenclature, sense and value and proportion, legal laws and moral codes, customs and calendar, history and tradition, aptitude and ambitions; in short we have our own distinctive outlook on life and of life. By all canons of international law we are a nation".

The Dawn of Independence

Pakistan was the direct and natural result of the development and consummation of this clear-cut and well-

*Independence

defined national consciousness. The part played by the people of the North-West Frontier in the growth of this consciousness and the achievement of independence has more than mere historical significance.

The North-West Frontier regions of Pakistan stand like an impregnable wall of men and mountains in a strategically important part of Asia. It was for this reason that, during the British rule, the ablest British army and civil officers were invariably deputed to serve in this area. From the very inception of its political manoeuvrings, the Indian National Congress had set it as its ideal to gain control over this strategic territory. The history of these manipulations is a sordid record of political immorality and intrigues under cover of nationalism and Hindu-Muslim unity. The bubble of these fraudulent designs was pricked once for all when, on the eve of partition of the Indo-Pakistan sub-continent, a referendum was held to determine whether the people of the North-West Frontier wanted to join India or Pakistan. At the time of the referendum, a Ministry sponsored and heavily financed by the Indian National Congress was in power in the North-West Frontier Province. Lt.-General Sir Rob Lockhart, a British national, was the Governor, and Brig. J.R. Booth, another British officer, was appointed by Lord Louis Mountbatten to work as Referendum Commis-

sioner. As was to be expected, the Congress Ministry in power left no stone unturned to confuse and sabotage the course of the referendum, but the collective will of the people was too powerful to be bullied by the machinations of a few discredited stooges of India. Amidst unprecedented scenes of enthusiasm, the Pathans voted for their own liberation. Of the total votes cast 289,244, i.e., 99.5 percent, were in favour of Pakistan and 2,874 for India.

The New Age

Simultaneously with the establishment of Pakistan, jirga after jirga of tribesmen swarmed out of their mountain dwellings in traditional style and vied with each other in affirming their loyalty to Pakistan with unique demonstrations of emotion and excitement. They tested their first fruit of independence when the Government of Pakistan announced immediate withdrawal of all troops from Waziristan.

This was a most welcome step which filled the tribesmen with a deep sense of pride and confidence in their new State on the one hand, and bewildered all foreigners who had any knowledge of the affairs of that territory on the other. Throughout the hundred and odd years of British

rule over the North-West Frontier, Waziristan was always one of the most heavily garrisoned areas anywhere in the world. Seething with political unrest and ceaseless guerrilla warfare, this was the testing place—the crucible of valour and efficiency—for generations of British soldiers, statesmen and civil servants. Here it was that British officers used to be shot down while dining in Regimental Mess Rooms or murdered in sleep in heavily guarded bungalows. Travelling was impossible except in bullet-proof vehicles with the guns and bayonets of picked escorts bristling out on all sides to meet unforeseen dangers which lay treacherously behind every turn of the road. This was a ceaseless vigil and in spite of several divisions of some of the finest troops, armoured units and even bombers deployed by the British authorities to keep their sway on Waziristan, peace was unknown in that troubled area and human life was cheaper than the price of a country bullet. That Pakistan was withdrawing troops from an area such as this naturally looked like moonshine to those whose generation after generation had shed the flower of its youth in the desolate hills around Wane or Razmak and for whom Rudyard Kipling had woven a fascinating pattern of tragico-romantic tales of the North-West Frontier. They looked with bated breath for a fatal explosion to occur right in the heart of Asia while the Pakistan Army withdrew regiment by regiment.

Road blocks disappeared overnight; hill-side trenches and picket-houses stood empty; schools and hospitals sprang up in the vacant army barracks; and the entire countryside experienced a sudden change from the stress and strain of a nerve-racking war-front into a place of peace and goodwill. The fierce tribesmen who were, by heredity, given to kill the first civil or army officer who came in their sight now fired volley after volley of ceremonial shots in the air and danced madly round the Pakistan flag which had, in one stroke, made them equal partners in the world's largest Muslim State. This was a new and exhilarating experience and the manner in which it blew like a soft breeze over people and places laden with the smoke of gun-powder has almost a streak of poetry about it. The very people who could not be subdued by the armed might of the British Government now voluntarily turned into the most jealous defenders of the stability and integrity of Pakistan.

The enthusiams and loyalty of the tribesmen surpasses all ordinary standards of patriotism and is often prone to manifest itself in exceedingly embarrassing forms. When, for example, in October 1947, the Muslims of Kashmir rose in revolt against the atrocities and inhuman rule of the Dogra Maharaja, the tribesmen rushed spontaneously to the succour of their co-religionists and played a valiant part in

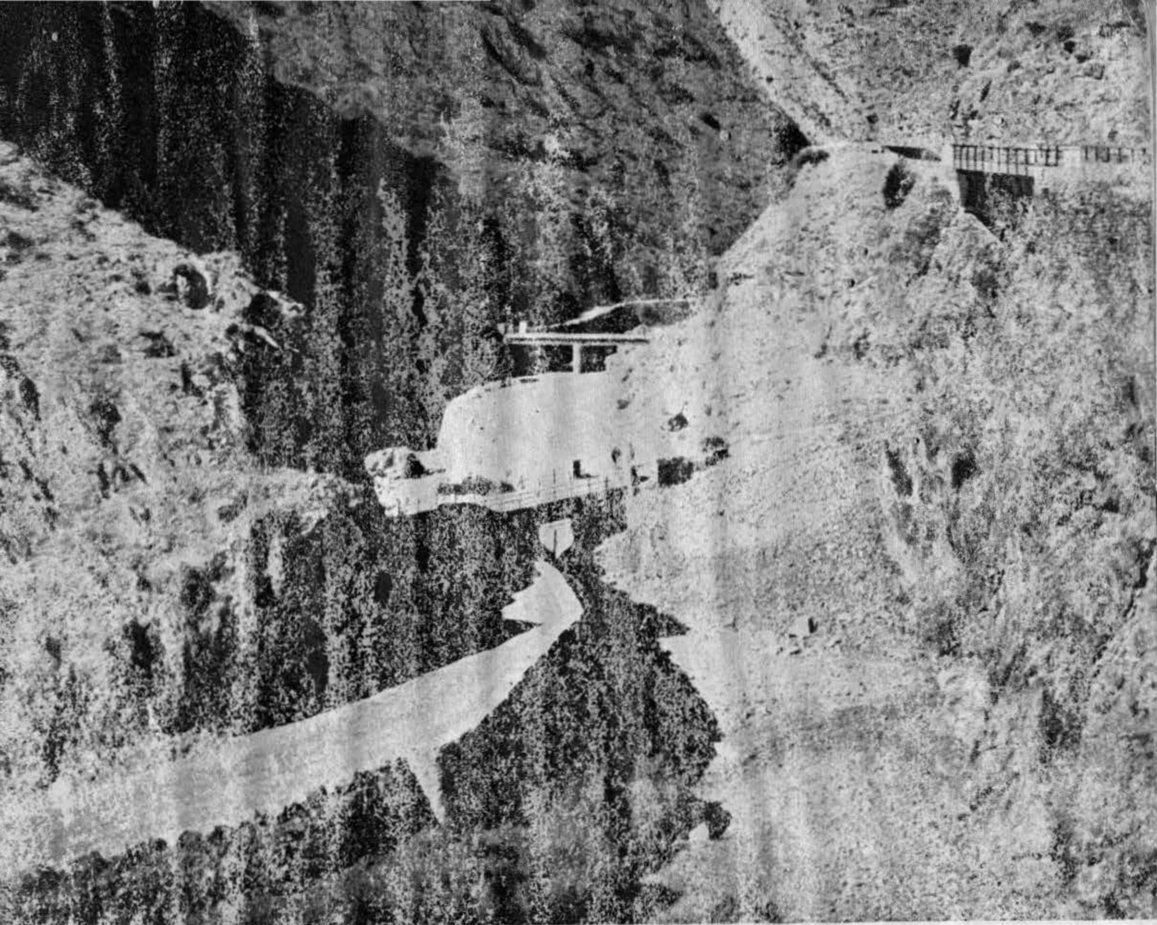
the liberation of what is now Azad (Free) Kashmir. They are still boiling over with impatience to finish the task which had to be left incomplete on account of the intervention of the Security Council, and it is not easy for Pakistan officials to restrain their enthusiasm by explanations which, with passage of time and continued inaction and procrastination of the Security Council, have already become stereotyped and ineffectual. In the early days of Pakistan when massacre of defenceless Muslims was still going on full blast in several parts of India, many an innocent tribesman used to roam excitedly into the town of Peshawar and ask for the way to Delhi and Patiala to avenge the blood of his brethren in faith! According to the tribal ethics, any attempt to temper with one's loyalty is no less a crime than touching the honour of a woman. The traditional penalty for both is summary death. The enemies of Pakistan sometimes embark on the hazardous task of playing with the fire of tribesmen's patriotism and loyalty. But, in fact, the only embarrassment it causes Pakistan is that when these luckless agents and spies are summarily killed in traditional style, the tribesmen concerned decline to surrender themselves for a judicial inquiry into the incident. "This is a queer law of justice you want to administer," an angry tribal Chief wrote to the Political Agent of South Waziristan recently, "Here was a filthy dog of a man who came and said that we

were fools to be loyal to our own country. Allah be praised, my brave lads got up and fired 36 bullets in his unclean chest. Law or no law, justice or no justice, if more men follow in his footsteps we shall, by the Grace of Allah, set them similarly on the road to eternal hell. This is our duty to God and no man-made legislation shall deflect us from this sacred course."

This law still transcends all other law in the tribal territory!



PEOPLE AND PLACES

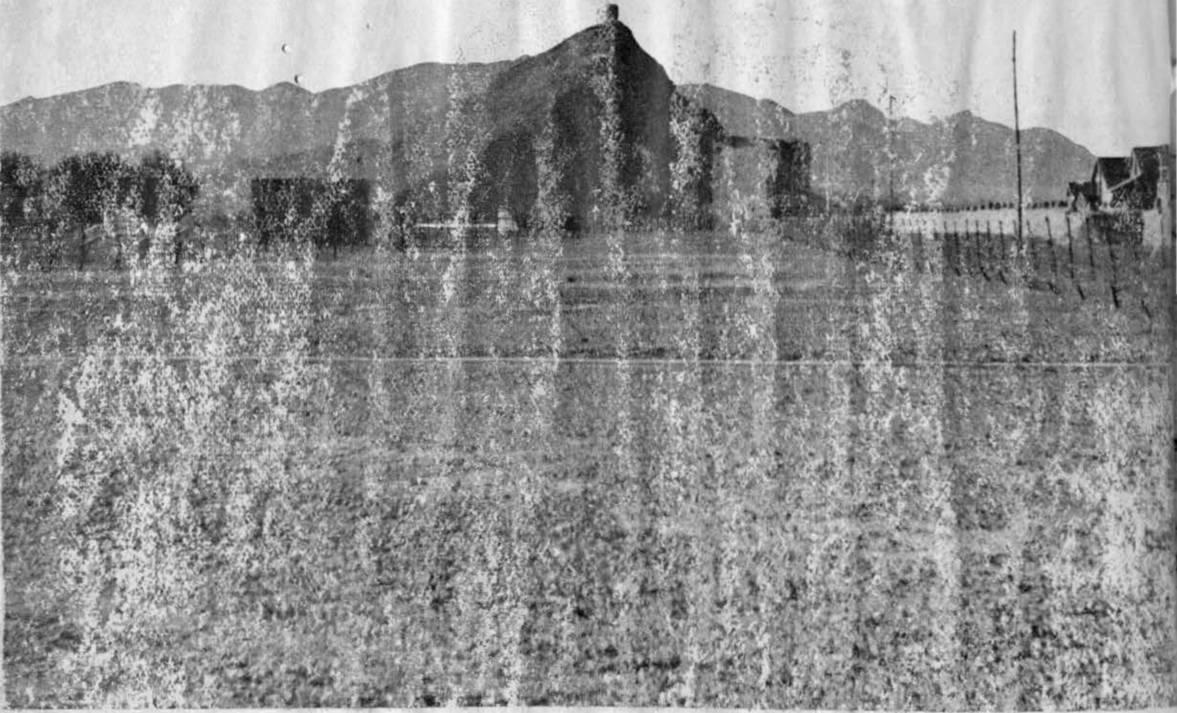


A view of Khyber Pass

When Spring-time flushes the desert grass
Our Kafilas wind through the Khyber Pass,
Lean are the camels but heavy the frails,
Light are the purses but heavy the bales.
When the snowbound trade of the north comes down,
To the market square of Peshawar town.

Rudyard Kipling

The ancient caravan route of Khyber Pass has, from time immemorable, been a passage of destiny. Kings and conquerers have been following this route through unknown centuries and the sub-continent of India was invaded several times within known history. The story of Khyber Pass is composed of such colour and romance, such, tragedy

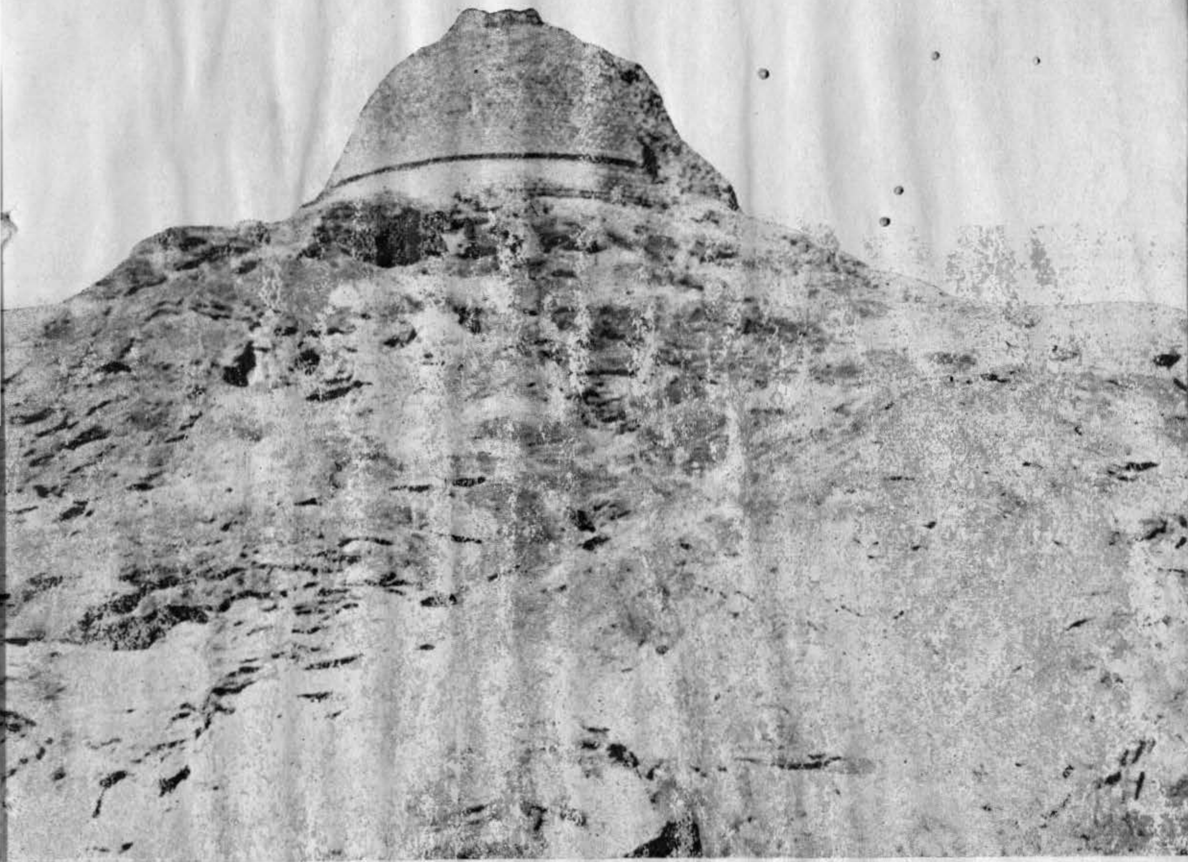


and glory that fact really looks stranger than fiction in this case.

Parallel to the ancient caravan route now runs a wide metalled road humming with multicoloured trucks and buses carrying petrol, cloth and other essential commodities to Afghanistan.

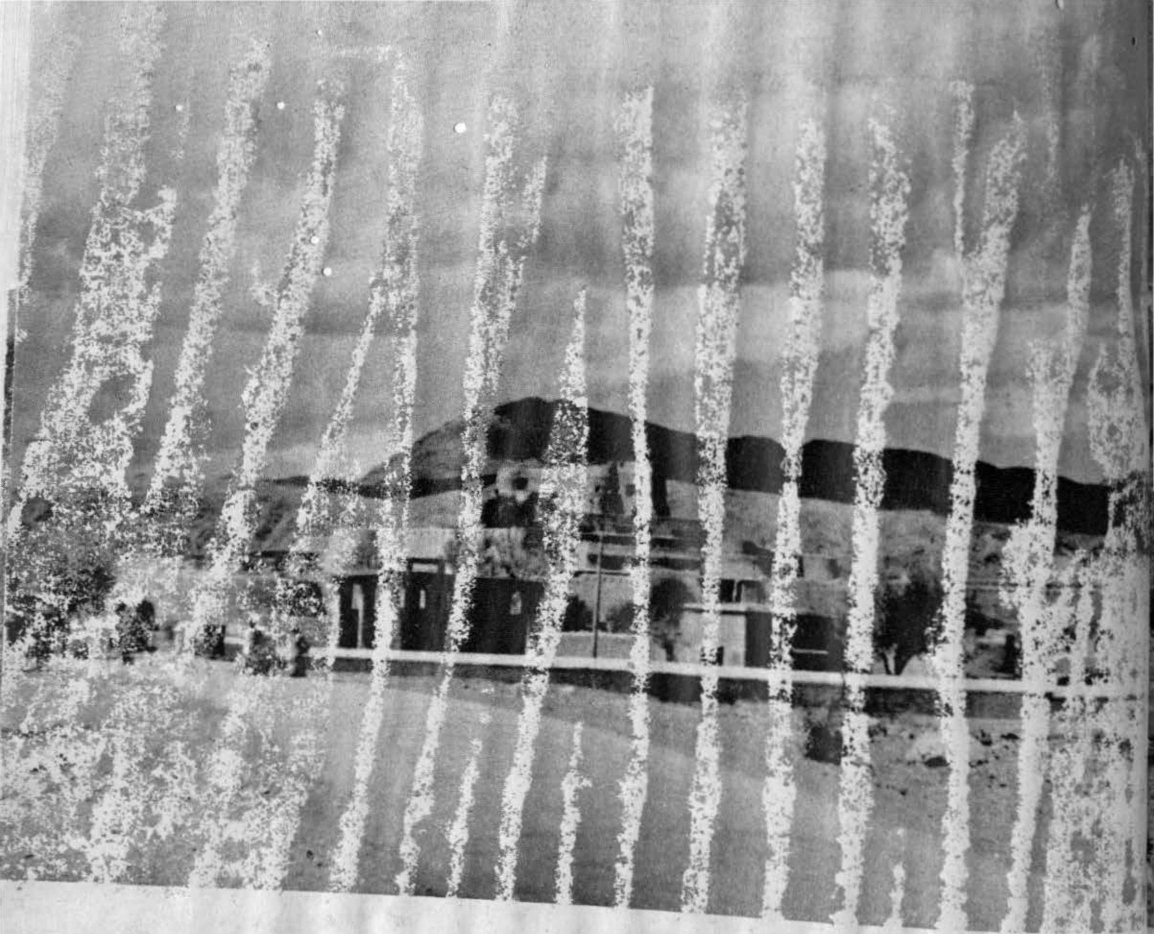
Passenger and cargo vehicles ply freely on this road without armed escorts—a possibility unthinkable before the establishment of Pakistan. Deserted pickets

A hill feature in Waziristan popularly nicknamed "the Gibraltar of Pakistan"



Once an army picket; now a decaying relic of the past

pill-boxes, trenches and crumbling road blocks which illustrate how heavily the area was garrisoned under the British rule, are now a thing of the past and stand only as a closed chapter in the chequered history of this strange land. Since the withdrawal of army from Waziristan immediately on the creation of Pakistan, tribal territory has entered an era of peace and progress in which tribesmen are equal partners in the prosperity and problems



of the rest of their 80 million countrymen. Gone are the days when the hundreds of forts in this area were employed to keep the tribesmen under subjection in their own land. Gone also are the nightly raids which the tribesmen used to conduct on every approachable strong-hold of the British army as a matter of sacred duty. Harassed and infuriated, the British authorities had evolved a system of hanging publicly those suspected o

...amoud F...t



Wave upon wave of hills and rocks: A scene in Waziristan

complicity in any tribal outrage. Instead of serving as a deterrent, public hangings only added fuel to the fire and imprinted everlasting memories of anger and revenge on the tribal mind. That the self-same ferocious warriors of yesterday are today the staunchest defenders of Pakistan as well as the custodians of peace and tranquility in their own territory demonstrates that what was required to win their allegiance was not force but faith.



While Waziristan reflects the anger of
ks and the upright majesty of man, the
er parts of the North-West Frontier—
States of Swat, Dir and Chitral in par-
—are a land of gracious fertility.
at mountain ranges, the highest
ered by perennial snow, rise tier upon
in a limitless expanse broken only by
twork of rivers gliding forth in dream-
valleys in a stately flow or foaming
frothing interminably in narrow
ntainous passes. Almond trees decked
gay blossoms; lush orchards of

River-side in Swat

pomegranates, pears and blood-red apples; fan-shaped cases of cultivation studded almost ornamentally on hill-slopes; great deep valleys and mountain bases carpeted with green grass; pretty villages and gregarious cabins poised tipsily behind layer after layer of vine creepers, willows and poplars; distant glaciers glistening in the morning sun; frozen cataracts, fantastic snow-wreaths and huge masses of snow rolling down irresistibly in thunder and smoke—the entire countryside bursts forth like magic in every season of the year.



Enclosed in a mighty framework of mountains cloaked in eternal snow, wild glacierborn torrents and giddy precipices,



the valley of Chitral is on one of the direct trade routes with Central Asia. On some points, the extreme outposts of the U. S. S. R. are only within walking distance from the borders of Chitral.

The Chitral Valley

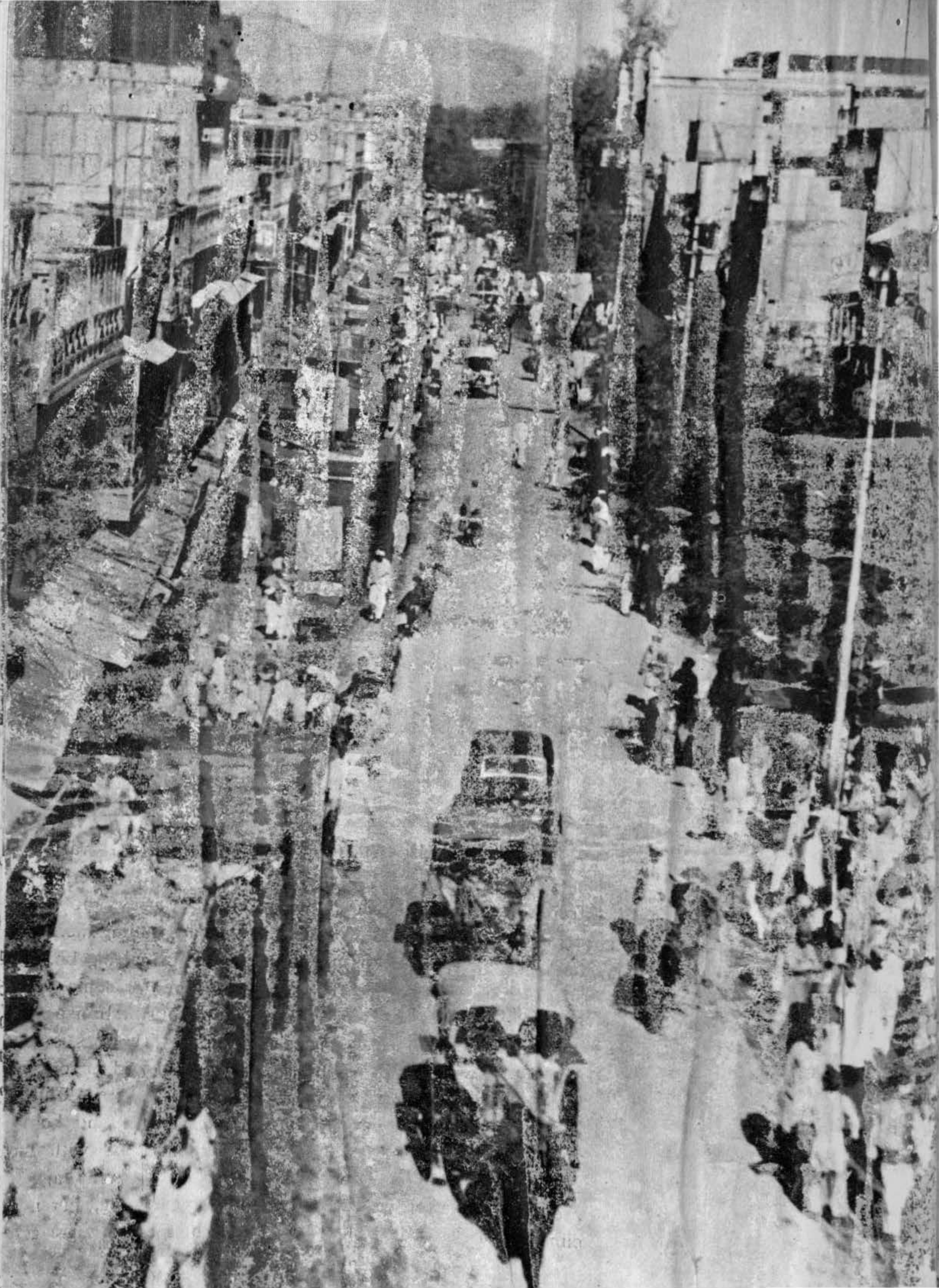
Before August 1947, the Maharaja of Jammu and Kashmir exercised nominal suzerainty on Chitral. As soon as it became evident that the Maharaja of Kashmir had entered into an intrigue with India to



A bazar in Chitral

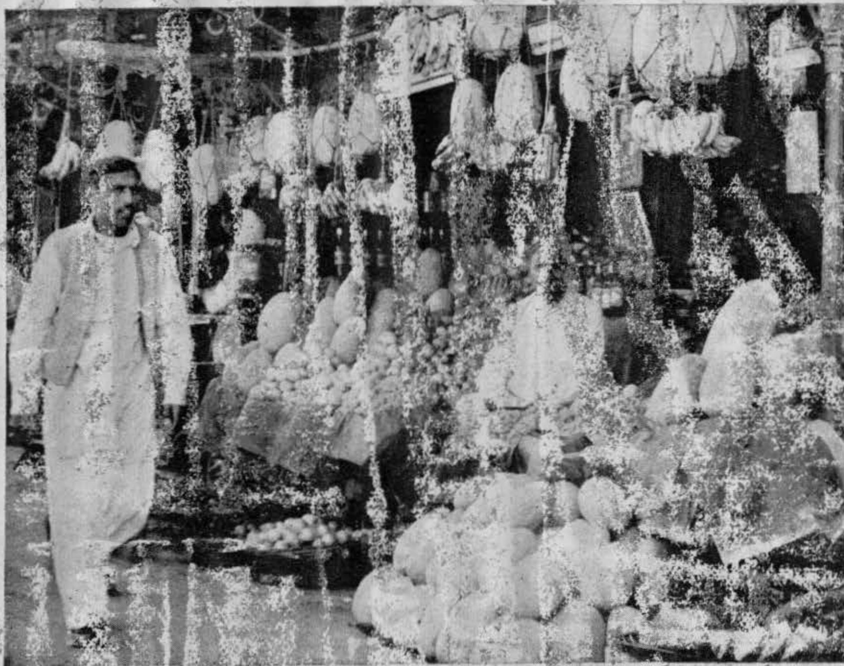
betray his 3 million Muslim subjects who constituted a majority of 80 per cent in the State, His Highness the Mehtar of Chitral broke all ties with the Maharaja and declared the accession of Chitral to Pakistan.

Holding, as it does, the key to an important gateway in a vital part of Asia, Chitral has always been a highly cherished prize in the game of British diplomacy. The famous siege of Chitral in 1895 decisively established British control on this region. The accession of Chitral to Pakistan, however, has ushered the dawn of a new era blessed with independence, peace and progressive prosperity.



LEFT : A Street in Peshawar

Roads are being developed to open up the country to tourists and trade; large deposits of coal and iron have been mapped for exploitation; and unique potentialities for hydel projects provided by natural waterfalls strewn all over the country are engaging the attention of power experts.



Fruits from all over the North-West Frontier concentrate in the markets of Peshawar

Fresh and dried fruits of some of the finest varieties, wool and honey fresh with the aroma of wild flowers come from these areas to fill the busy markets of Peshawar and other commercial centres in Pakistan. With roads cutting their way fast into the bosom of mountains, trade is gaining both in speed and volume. Trucks and jeeps have for some years been plying in the valley of Chitral with petrol still transported across the Loari Pass by mules and horses. The Pass is now connected with Peshawar by a 200-mile road, and as soon as another 15 miles of difficult rocky ground is covered, Chitral will be on a *pucca* highway and the hardy mules and horses which have, through centuries, been its only link with the outside world will vanish, thus closing the romantic age of arduous rides over vast slopes and paths undulating, curving, climbing or descending bluff, spur or cliff by toilsome zig-zags.



All children in the North-West Frontier Province do not enter life playing marbles. Guns are the favoured toys.



*Unsurpassed in vig
and marksmanshi
every Pathan is almo
an army unto himsel
The ardency of his fait
and determination wa
one of the most decisiv
factors which mad
Pakistan possible*



Age advances as a great tide. Life does not decline but always grows in this land where death is treated as only a mechanical process which transmits the strength and character of one generation to another.



A typical group of villagers in Waziristan



The pipe is made of clay with a live coal glowing on tobacco specially treated with molasses and aromatic herbs.

Time for a smoke



Where guns are not handy, bow-shaped catapults are used to shoot with hard, sharp pebbles which can hit almost like a bullet in small game. Cowboys in Dir, Swat and Chitral are deadly shots with this popular weapon



In pastoral environs of Chitral, smiles are a common sight



It is difficult to search for a sullen or sulky visage. Tempers and moods are at one with the surrounding smiling nature



A grim patriarch who fought the British in the siege of Chitral, 1895. Like a crystal gazer divining the secrets of unknown destinies, he runs his hawklike eyes over the hills and rocks and his uncanny senses warn him mysteriously of a wild bear advancing ferociously on a distant pen or a 'markhor' hiding in snow, or village urchins pillaging a prohibited vineyard. Nothing escapes his eyes and ears and that sixth sense which penetrates through mountains with the unerring precision



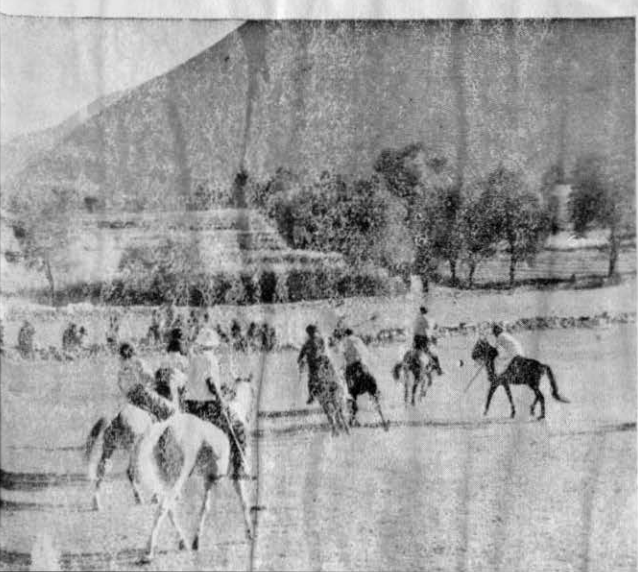
" . old age serene and bright and lovely as a Lapland night."
Wordsworth

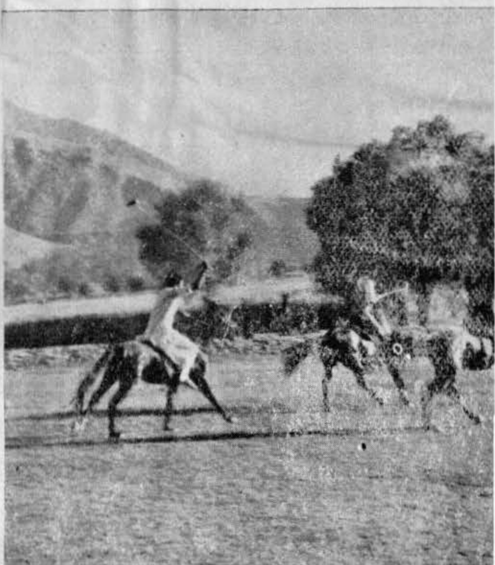
SPORTS





Pig-sticking and polo are favourite sports. Fro
Gilgit to Chitral, Dir and Swat, polo is a nation
pastime and the rules of this game here are unpara
leled in their manliness, severity and vigour.







Falconry is another popular sport



Ram fighting provides good amusement to Cowboys





Khatak dance is a traditional institution which befits not only the solemnity of ceremonial occasions but also provides a popular channel of relaxation and merriment. This is a man's dance with a drummer beating his drum in tune with the clapping of dancers who circle round him most rhythmically and work up an atmosphere of almost infectious ecstacy and emotional frenzy.





DEMOCRACY IN OPERATION



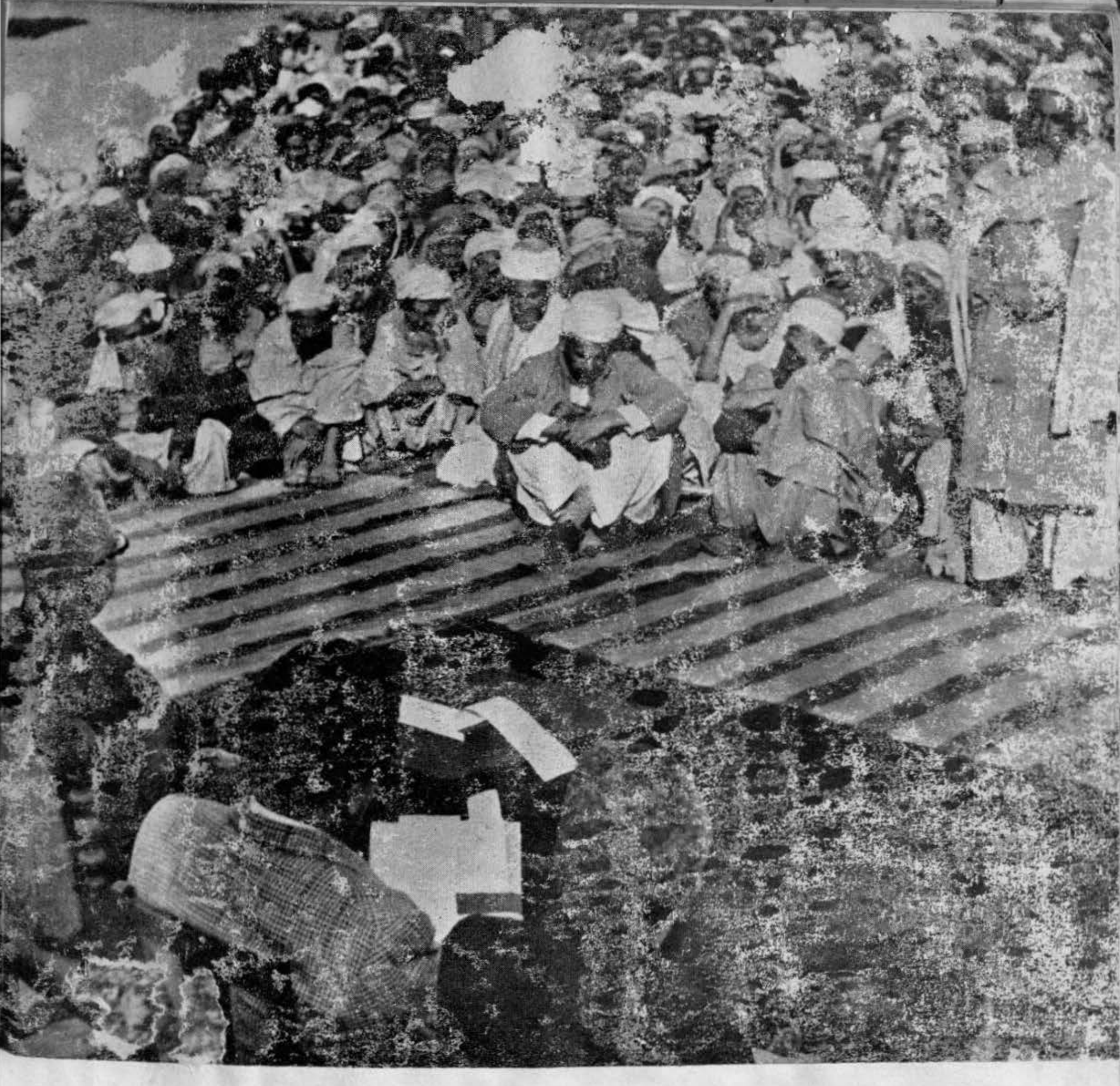
A village jirga in session

Petty disputes and cases are settled mutually as far as possible. The jirgas represent the essence of democracy in operation under which every individual has a direct say in shaping the course of things round him.

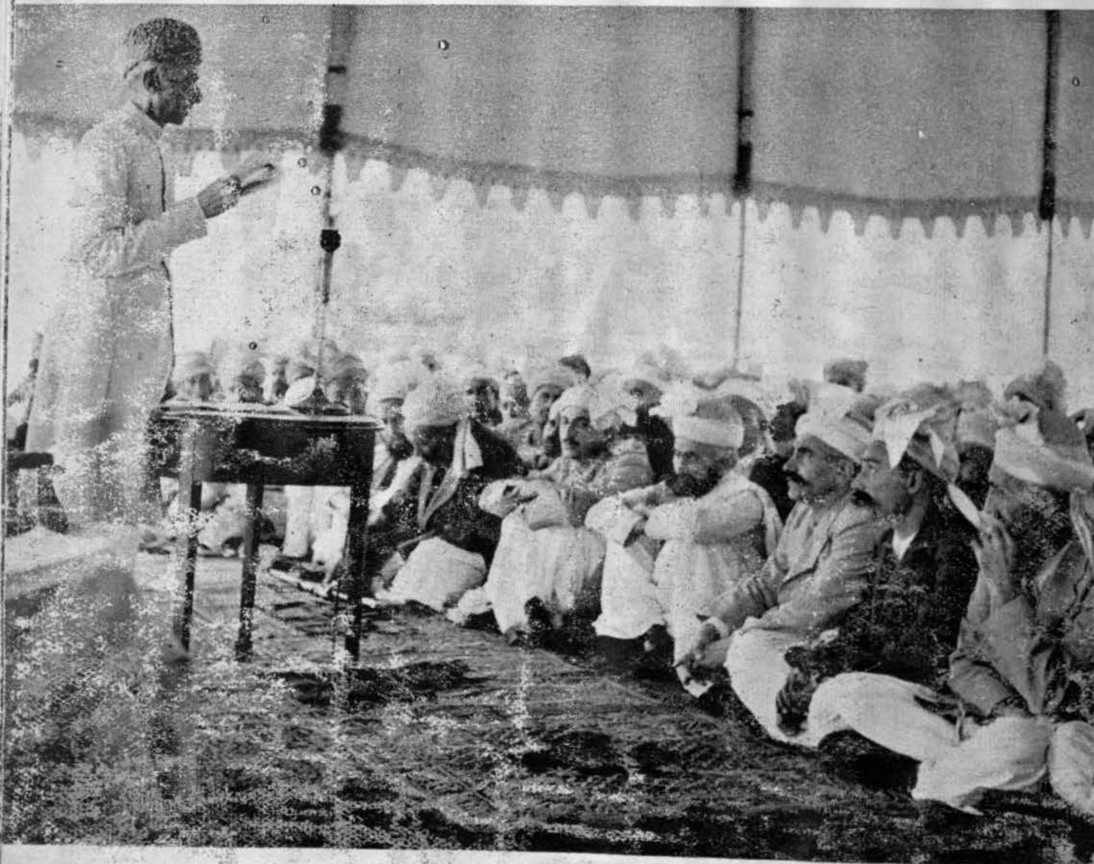
Practised this way, democracy operates as a spiritual and moral force instead of becoming an automaton of votes.



The Political Agent—who is the head of the district administration in the tribal area—presides over matters which cannot be resolved within the local jirgas. Open air sessions are a popular mode of handling an exceedingly wide range of problems including the questions of law and order, civil supplies, development projects, establishment of schools and dispensaries, construction of roads—and talks on the virtues of patience in waiting peacefully for a just and speedy solution of the Kashmir issue by the Security Council. This is in amazing contrast to the heavily guarded offic rooms where British administrators used to sit and [illegible] get shot.



Bigger matters of policy are discussed and settled in periodical jirgas held by the Provincial Governor.



In their peculiar parliamentary system, the tribesmen have their ultimate contact directly with the Governor-General of Pakistan.

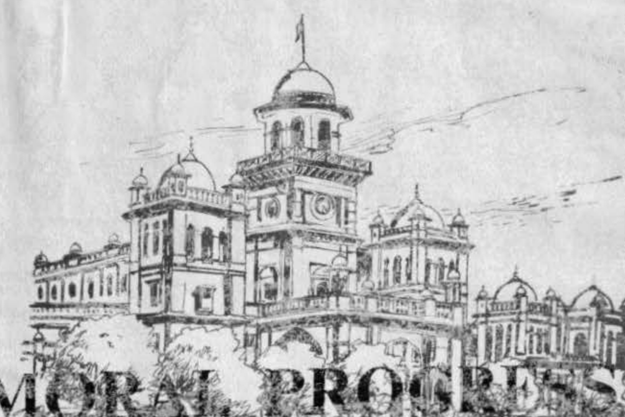
Quaid-i-Azam Mahomed Ali Jinnah, the Father of the Nation and the first Governor-General of Pakistan, delivered his first address to the tribesmen with these words:

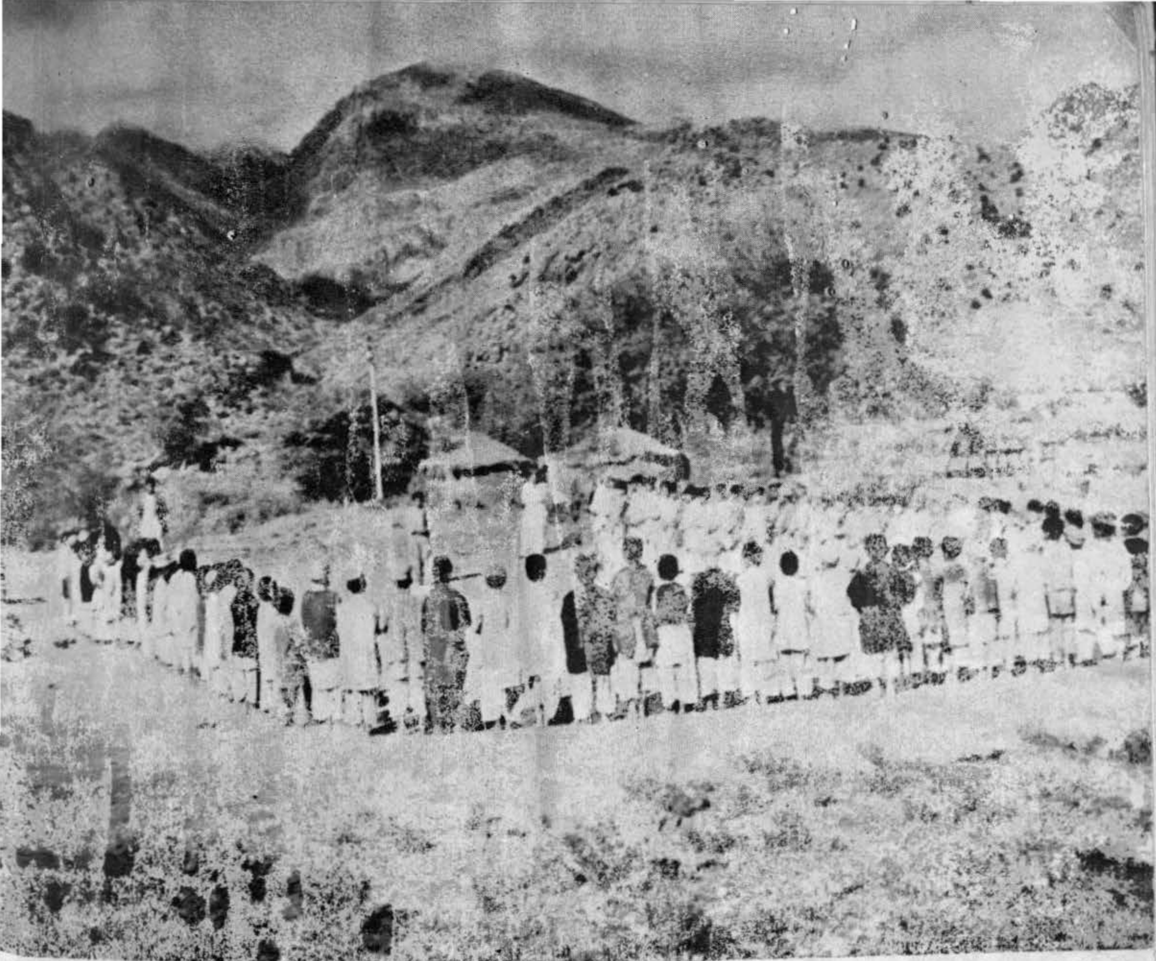
"I am fully aware of the part that you have already played in the establishment of Pakistan, and I am thankful to you for all the sympathy and support you gave me in my struggle and fight for the establishment of Pakistan. Keeping in view your loyalty, help, assurances and declarations we ordered, as you know, the withdrawal of troops from Waziristan as a concrete and dignified gesture on our part—that we treat you with absolute confidence and trust."



In the North-West Frontier Province, however, democracy functions in a more sophisticated form. The Legislative Assembly consists of 85 members elected on the basis of adult franchise, and the Muslim League Party—which won Pakistan under the leadership of the Quaid-i-Azam—has given the Province a stable and popular Government since 1947.

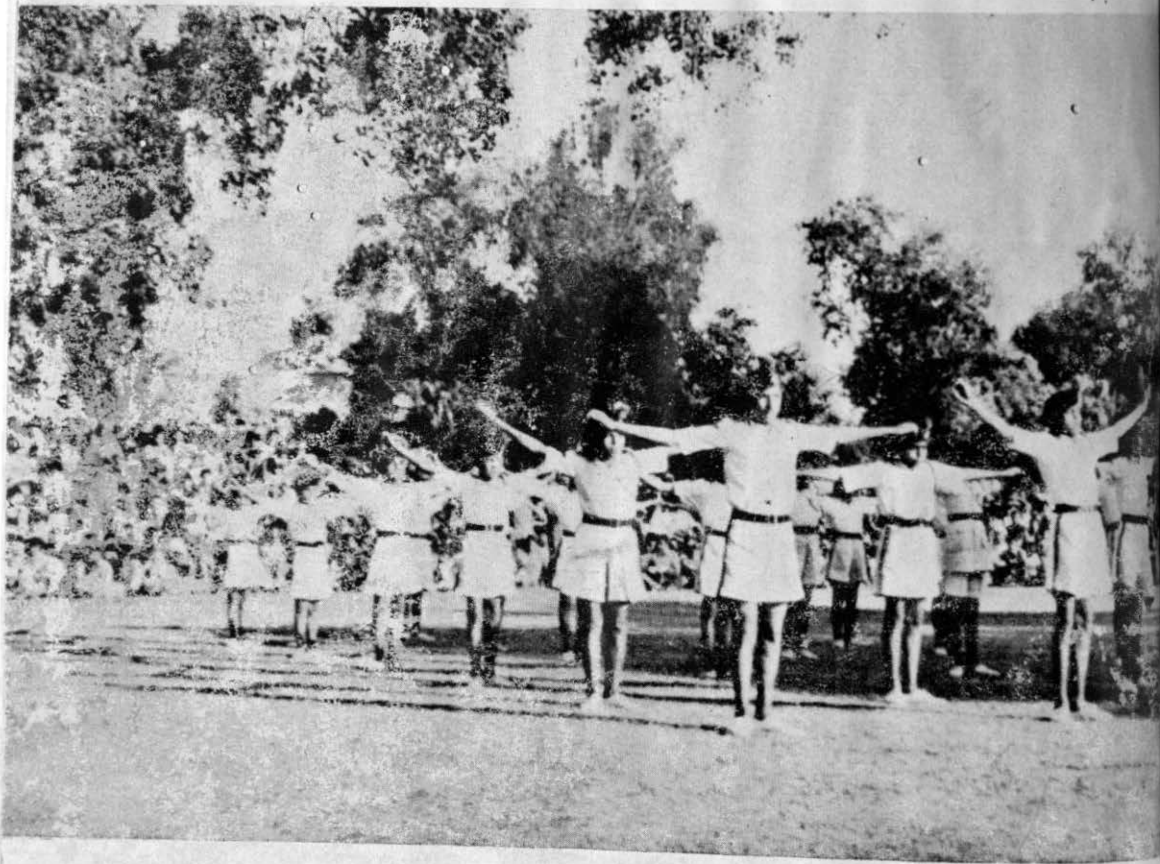
MATERIAL & MORAL PROGRESS





Morning prayers in a school in Waziristan

In the North-West Frontier Province, 15% of the total Provincial revenue is spent on education. Expenditure on education in the tribal territory was practically nil before the establishment of Pakistan. But the shape of things has now greatly changed. Half a million rupees were spent on education in the tribal territory during the first year of Pakistan. This figure rose to million in the second year and to more than a million and a half in the third. This was in addition to a sum of four million rupees allotted for the construction of boarding houses and grant of scholarships for higher studies.



A physical training class

Like independence, education has ushered in a new era of light and progress for people whom it was previously considered expedient to keep ignorant and backward. The thirst for knowledge has burst forth almost like a craze and cross-country open-air classes run by private enterprise are not uncommon and supplement a good deal the Governmant's own efforts in this direction.

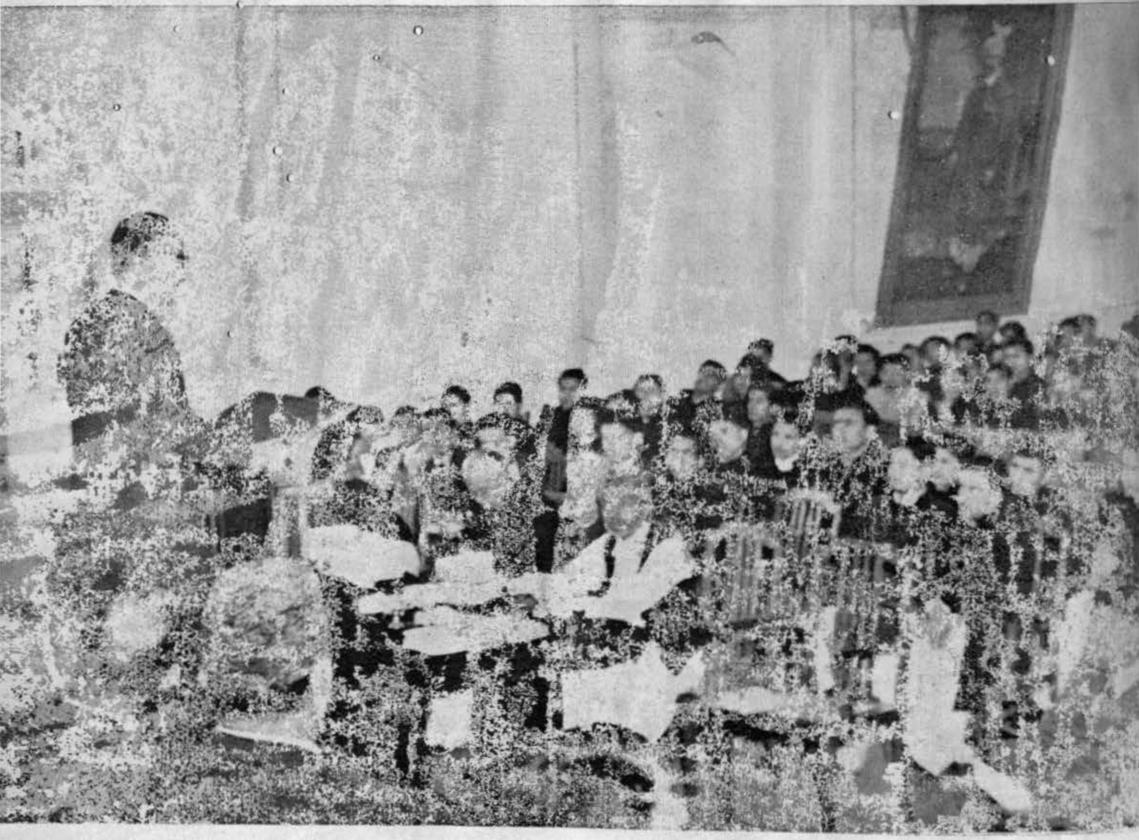
There has been about 30% increase in the number of educational institutions and students during the last five years. Teaching profession has been made more attractive by doubling the salaries of teachers.

As a further impetus, the Government of North-West Frontier Province has decided that education up to the Middle Standard will henceforth be free of cost throughout the Province.



An open-air class in Chitral

The development of female education is marked by a steady increase in the number of girls' schools and the opening of a degree college for women which provides instructions, *inter alia*, in medical and domestic sciences.



A lecture in Islamia College, Peshawar

Besides the Islamia College and the Edwards College in Peshawar itself, colleges are also coming up in outlying districts, and the Burns Hall in Abbottabad is a remarkable institution run on the lines of an English Public School.

One of the long-cherished dreams of the North-West Frontier was fulfilled in October 1950 when the foundation stone of the Peshawar University was laid by Mr. Liaquat Ali Khan, the then Prime Minister of Pakistan. Situated in extensive grounds about five miles outside the city, the Peshawar University opens a new chapter in the intellectual life of the Frontier.

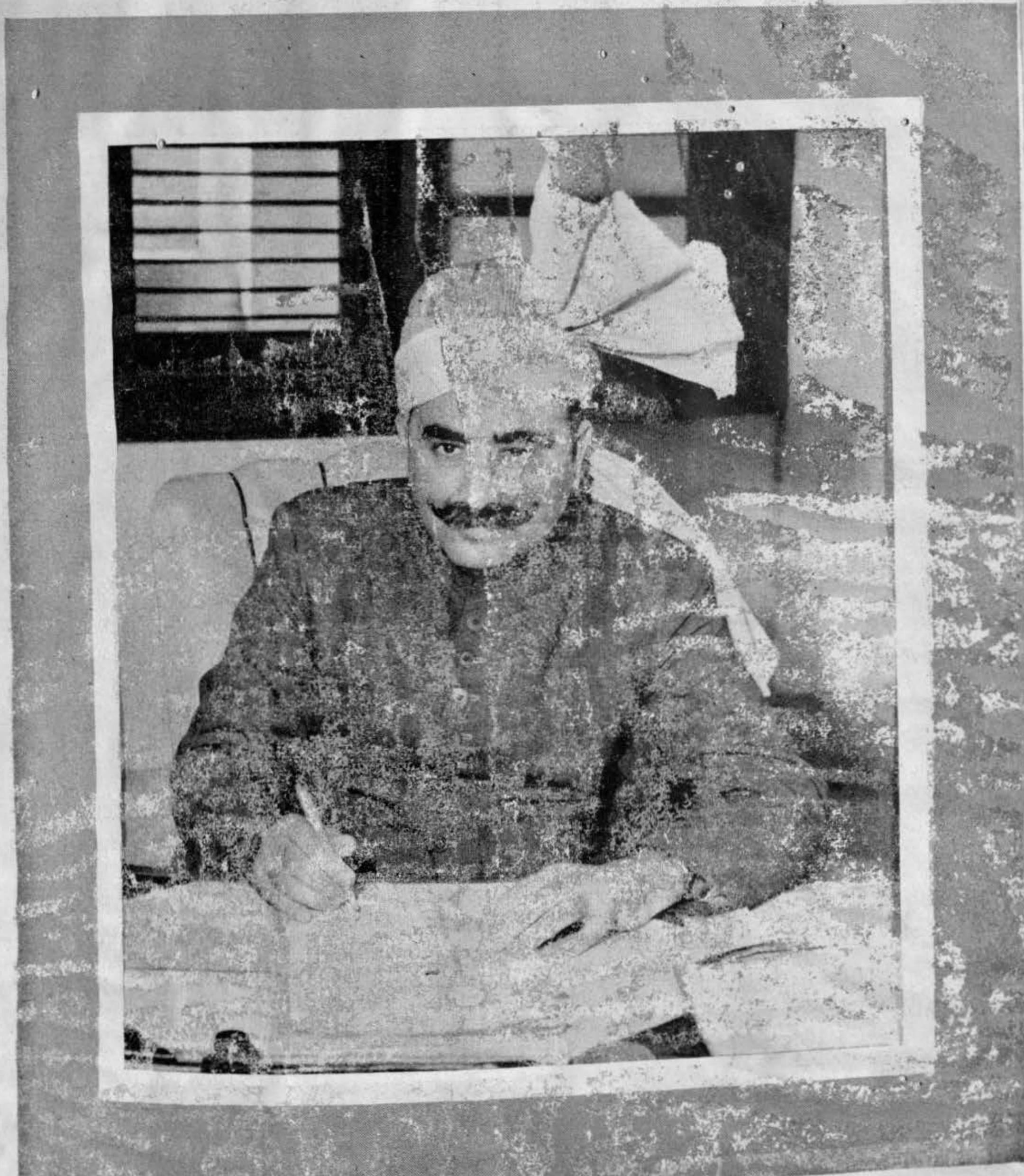


The Peshawar University

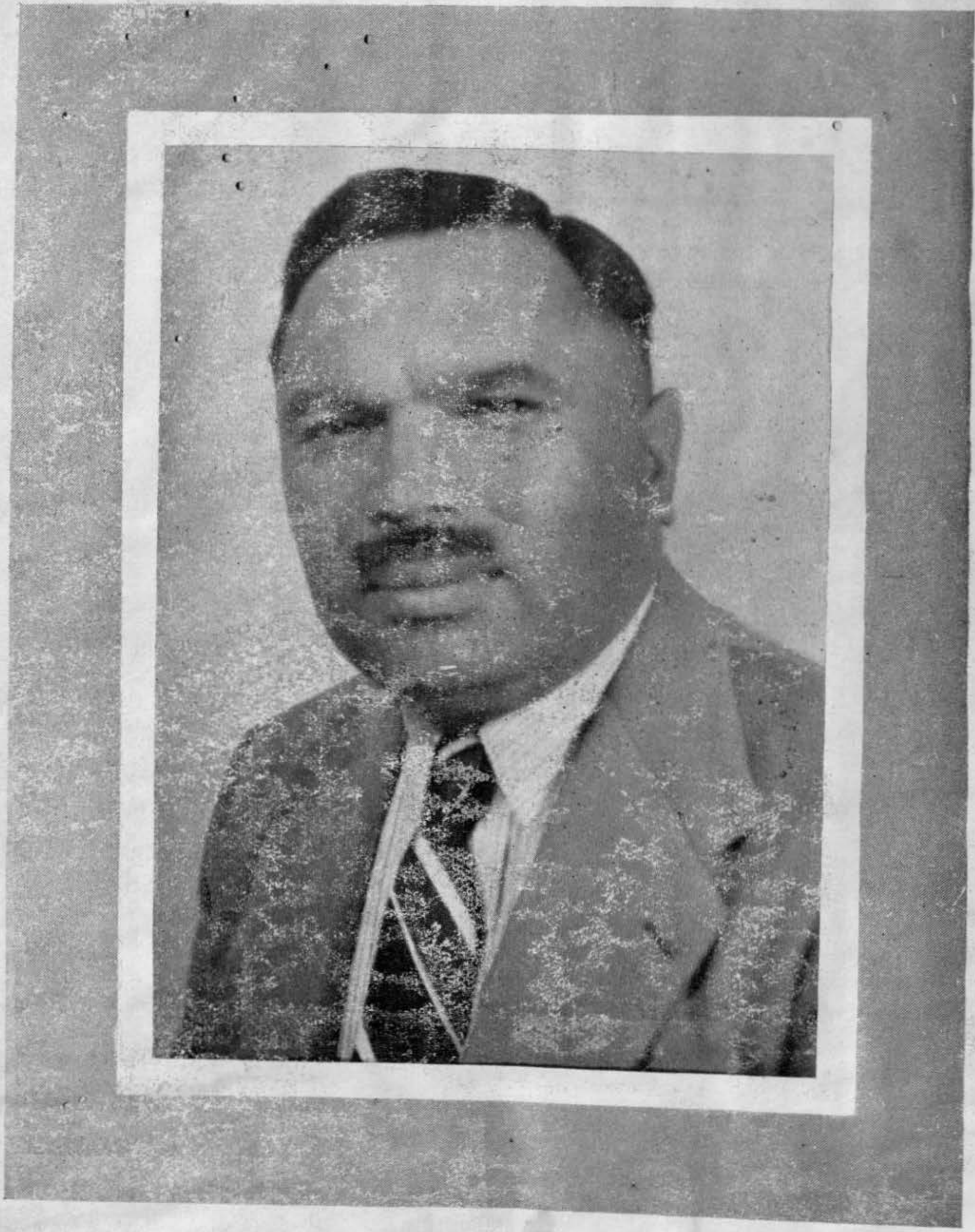
With the advance of education, the people of the Frontier have started taking a steadily increasing part in the administration of their country. Special facilities are provided for tribesmen to compete for employment in Government services. The contribution of Pathans to the civil and military services of Pakistan is distinguished both in quality and quantity.



General Muhammad Ayub Khan,
Commander-in-Chief of Pakistan's Armed Forces



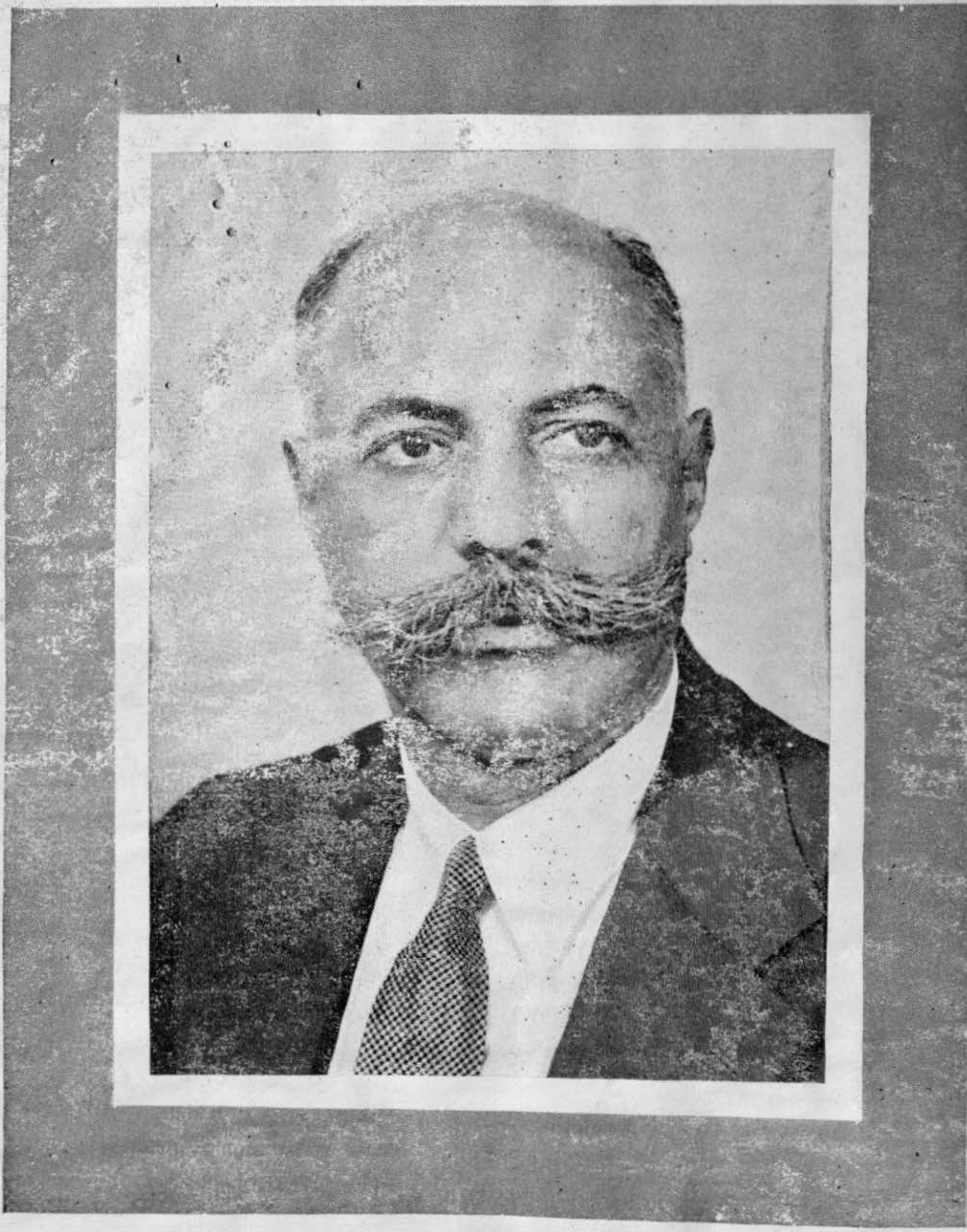
The Hon'ble Sardar Abdur Rab Nishtar, formerly Governor of the Punjab and now the Minister for Industries in the Central Government



The Hon'ble Sardar Bahadur Khan, Minister for Communications in the Government of Pakistan



The Hon'ble Mr. Abdul Qayyum Khan,
Chief Minister, North-West Frontier Province

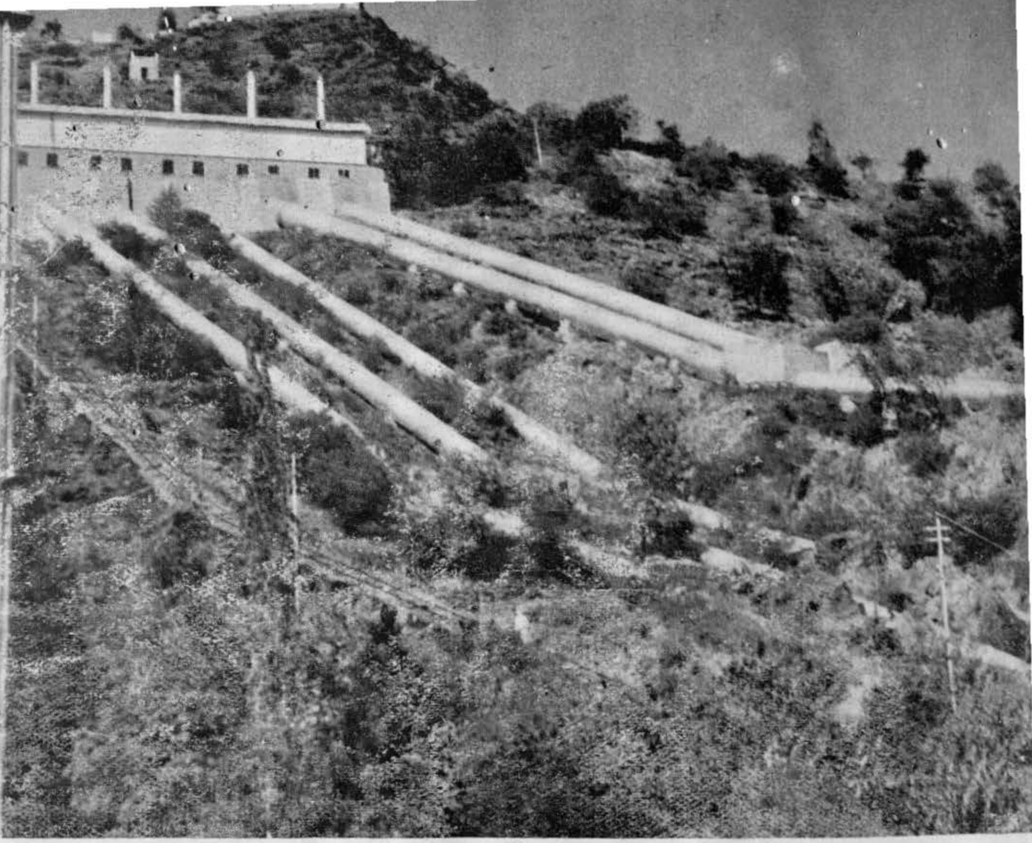


The late Sahibzada Muhammad Khurshid, formerly Governor of the North-West Frontier Province



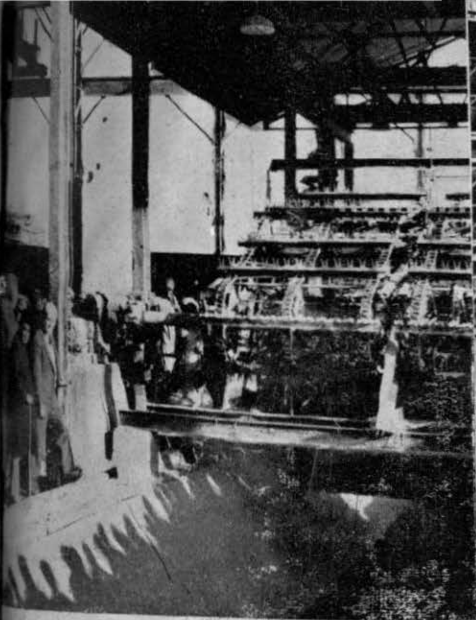
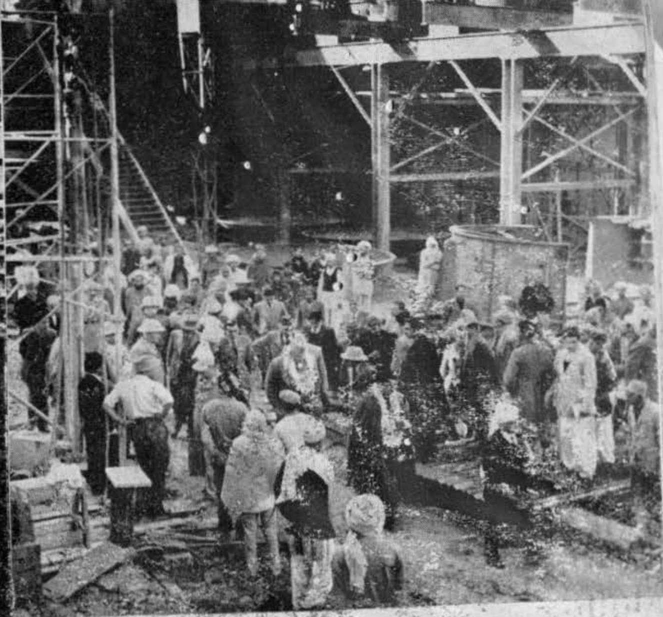
Gun Factory in Kohat

Where guns are man's never-failing companions through life, it is natural to expect gun manufacturing to develop almost as a cottage industry. The factory in Kohat is the largest of its kind in North-West Frontier and, in strength and precision, its products compare favourably with some of the most modern types of rifles and shot-guns.

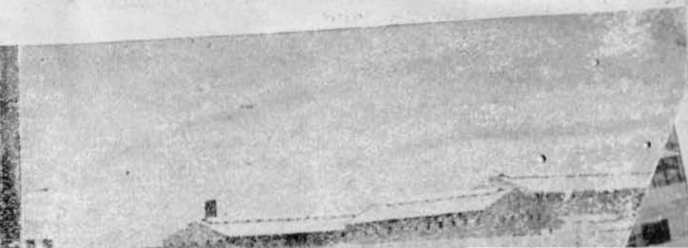


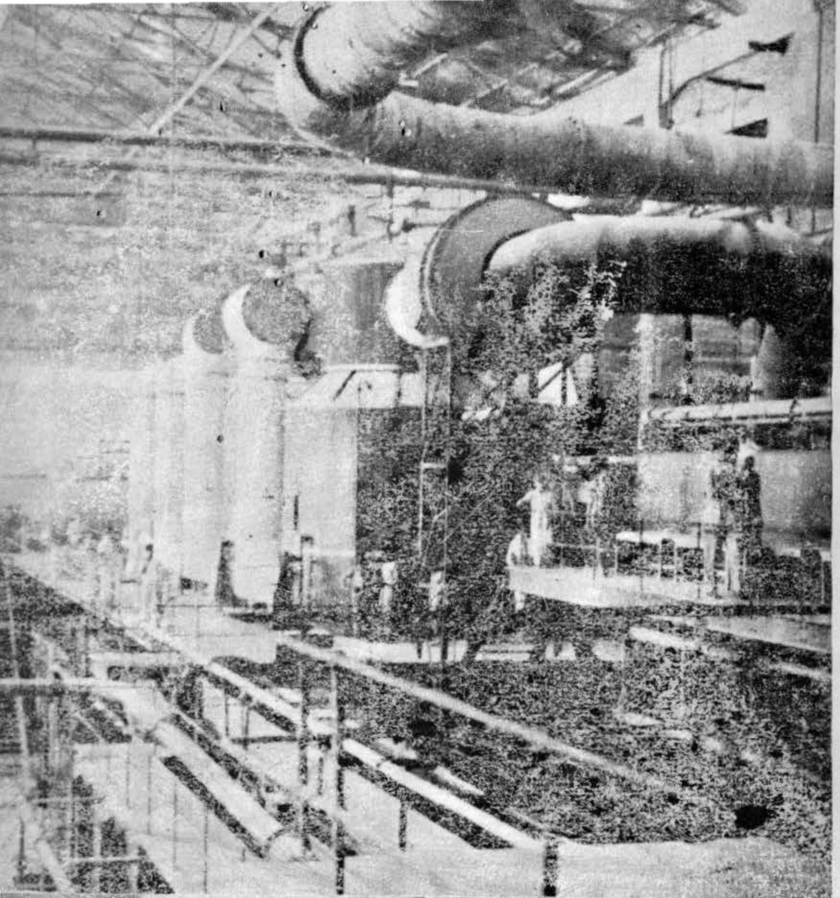
Measureless reservoirs of power which nature s provided bountifully in the rivers and mountain eams of North-West Frontier are now being tap-d'and brought to the surface. Besides bringing ectric light to a large number of towns and villages the Province and the tribal territory, the Malakand ydel Works have also made possible the establish-ent and growth of many an important industry. ie Warsak Dam Project which is now in hand will d another 125,000 k.w. to the power resources of e Province in addition to irrigating 65,000 acres of at is at present fallow land.

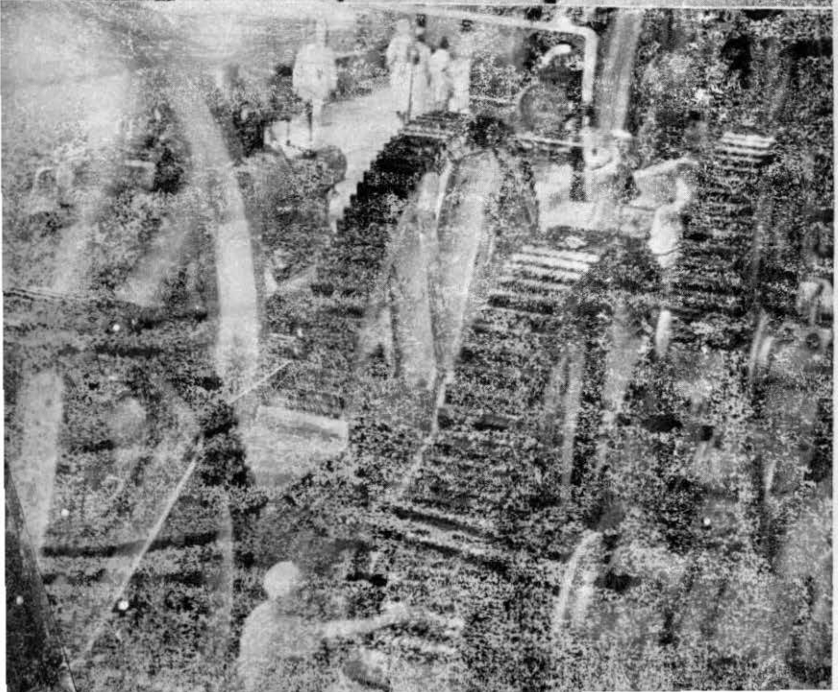
*A view of the **Malakand Hydel Works***

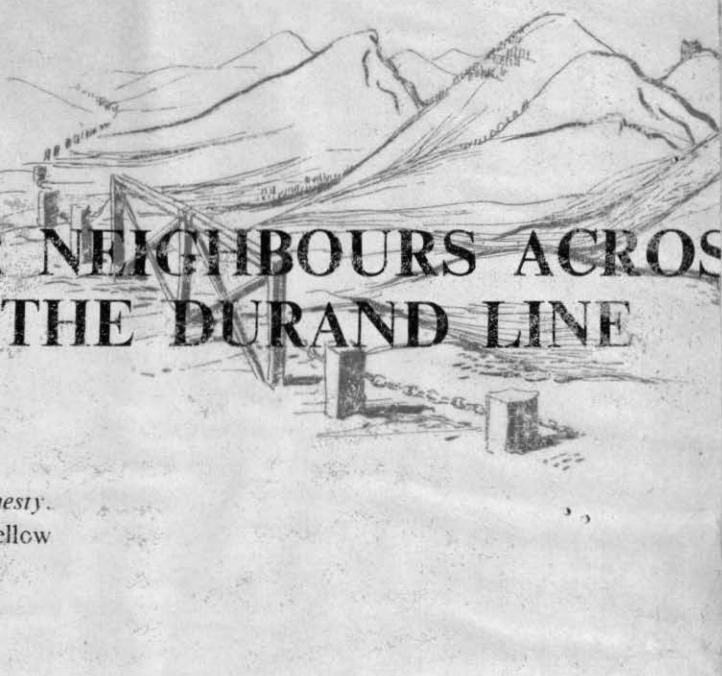
The Premier Sugar Mill at Mardan, which was completed in December 1950, is believed to be the largest sugar factory in Asia. Its present capacity of producing 30,000 tons of sugar per season will be doubled when additional equipment, which is already coming in, has been installed. One of the important bye-products of this industry will be rectified spirit for which a large distillery is under construction at a cost of about half a million rupees.



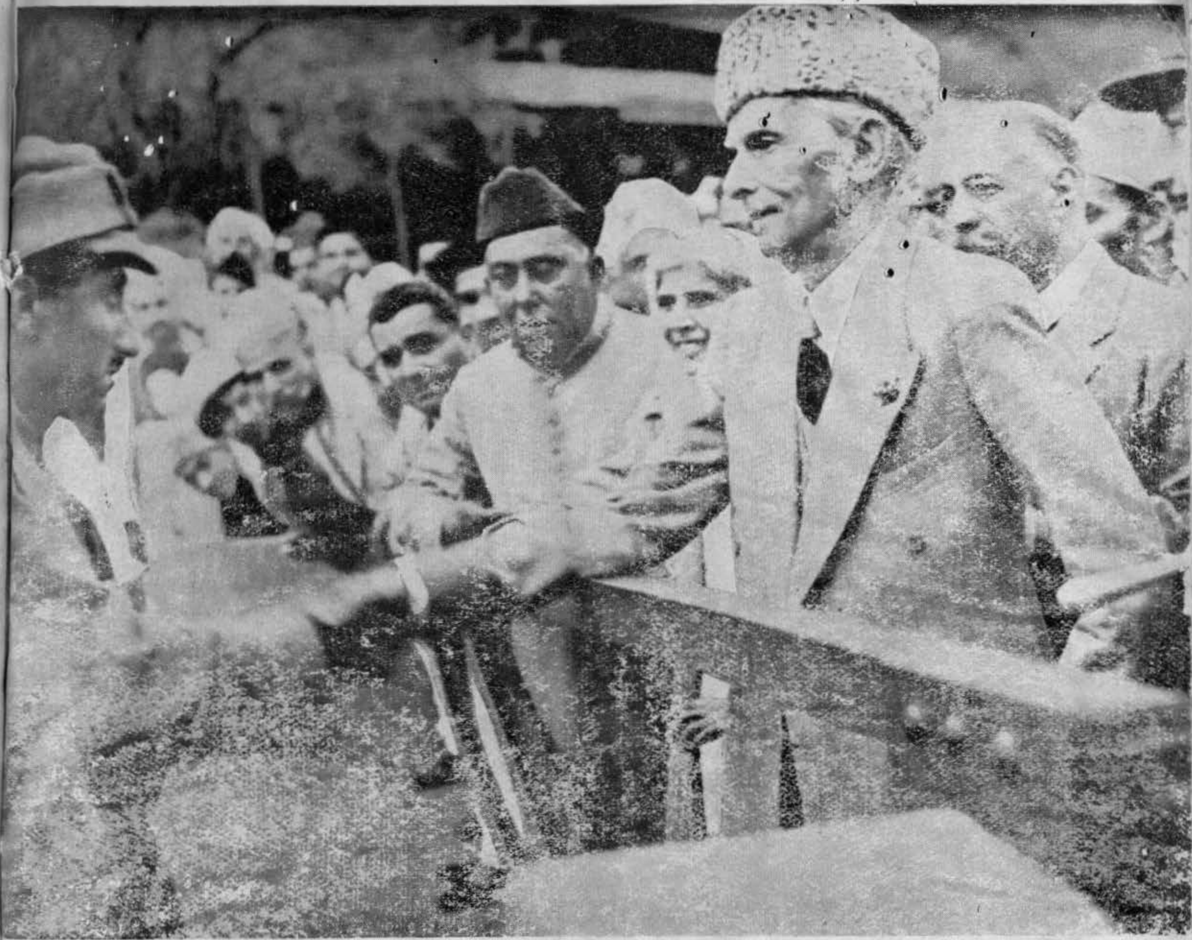


The Premier Sugar Mill at Mardan



OUR NEIGHBOURS ACROSS THE DURAND LINE

"Live I, so live I,
To my neighbour, honesty.
Longfellow



A historic hand-shake

"How do you do?" said Quaid-i-Azam Mahomed Ali Jinnah when, soon after the establishment of Pakistan, he visited the Khyber Pass and, extending his hand across the Durand Line, shook it warmly with the Afghan soldier at the border-post of Torkham. The young sepoy stood speechless and flabbergasted. This was something new; something utterly incredible. Was this the standard of etiquette which the Head of the world's largest Muslim State was out to set ?



Afghan traders flock uninterrupted to
e market towns of Chaman and Pesha-
ar which are the only outlets through
hich their land-locked economy survives.
fghan villagers break all frontier restric-
ons and walk into Pakistan territory to
t medical treatment in hospitals and
spensaries which are not yet common in
eir own country. Every year about a

One of Powindahs—seasonal migrants from Afghanistan—who come to Pakistan every winter in quest of food and shelter.

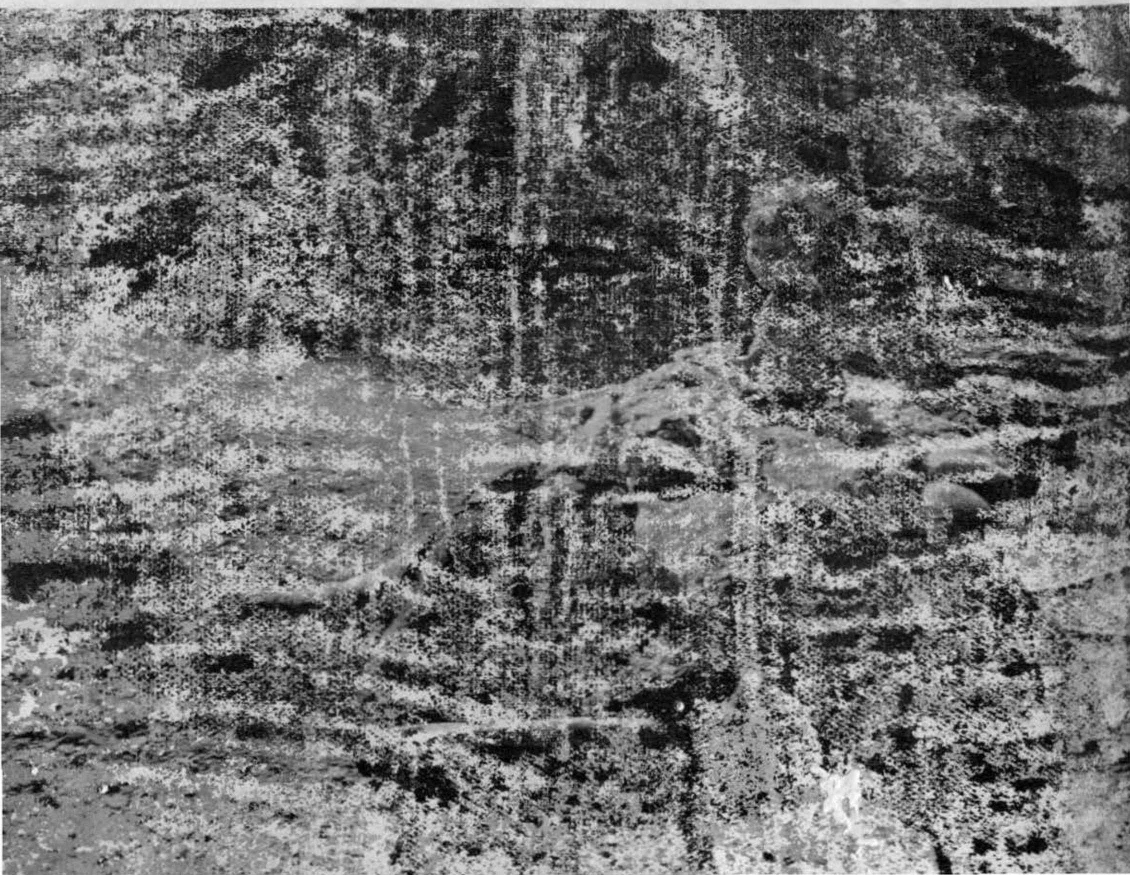


hundred thousand nationals of Afghanistan come to Pakistan in quest of warmth, shelter and livelihood during the winter months. In a country where development of material resources is almost non-existent and even elementary civic needs like education and medical aid are unfulfilled, the standard of living is naturally very low and the prospect of a bleak and precarious winter is not a comforting thought to those who can hardly manage to eke out a hand-to-mouth existence even in the palmiest mo[illegible]s of the year. Pakistan,

Caravan of Afghan Powindahs coming to Pakistan to pass the winter

wever, provides an attractive escape
t across the border. From early in
tober every year caravan after cara-
n of men, women and children start
ssing into Pakistan, where they sojourn
ring the winter and make a living for al-
st the whole year by carrying on petty
de or by finding work in any of the
enings which the expanding economy
this country provides. The Government
Pakistan have opened a regular depart-
nt under a Chief Powindah Officer
look after the welfare of the Afghan
windahs. Tented colonies and hut-
nts are provided free for their accom-
dation and when, in the beginning of
ing, they return to Afganistan, they

This young citizen of Afghanistan receives his only schooling when his parents migrate to Pakistan for six months in a year



are allowed to carry with them generous quantities of sugar, salt and cloth supplied at special rates.

This annual contact between the people of Afghanistan and Pakistan is a valuable feature. It cements the bonds of friendship and fraternity which their common faith has forged between them. It brings the Afghan into the stream of political, material and moral progress on the best principles of Islamic democracy which Pakistan is proud to practise.

Afghan children; their six-monthly sojourn in Pakistan brings them in direct contact with forces of enlightenment and progress



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